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A  
WORD  
IN  
SEASON,  
FOR  
THE ENLIGHTENING OF THAT  
REASON,  
THAT WISHES *Something* TO BE TRUE  
IN A WORLD,  
FULL OF  
*Deception and Wickedness.*

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The Virgin, the daughter of Zion, hath despised thee, and laughed thee to scorn, the daughter of Jerusalem hath shaken her head at thee. Whom hast thou reproached and blasphemed? and against whom hast thou exalted thy voice, and lifted thine eyes on high? even against the Holy One of Israel.

Isaiah xxxvii. ver. 22, 23.

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BY  
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## PREFACE.

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AS the All-wise and Omnipotent Providence of everlasting Jehovah, has, apparently, detected and overruled that impenetrable plan and mystery of iniquity (which is "TO DEGRADE BY THE WORST OF MEANS THE EVERLASTING GOSPEL OF HIS DEAR SON TO A MERE POLITICAL SYSTEM" lately *established and fixed by the Rulers of France, in a Government responsible neither to God, nor any community, on earth,*) in such a *manner*, that these Usurpers of abstract Scriptural principles, pretending to stand detached of all forms, are necessitated to *disguise their weakness* by an importunity to demand peace of all who by any forms have hitherto held the independency of their Religion and Country, the security of life, freedom and property, &c.—As the infernal policy of these Rulers has so far prevailed on side of Roman Catholic Powers, that there is no longer a doubt, concerning the restoration of Royalty under a Supreme Spiritual and Political Head; but only a dilatory manœuvre to try by force of arms, *whether* Royalty and Republicanism shall be subject to a Hildebrandian independent Pope, (likely to be the first Consul's Brother—the object of jealousy with Cardinals in the late insurrection at Rome, 1798) or to such a Cæsarean and Royal one, which keeps Christians and Protestants in full submission to the Gothic and Roman, as well as modern disorder of things.

As the said political influence has so far corrupted the professors of the doctrine of faith, in the

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divinity and atonement of Christ and his blessed Spirit the only Vicar on Earth; on which the independency of the Christian Faith and Protestant Countries rest, that there is scarce a potentate that can act in good confidence without fear of being thwarted in his measures, by his own Ministers and subjects, miserably ignorant of, or designedly averse to the real Christian Faith.—And as loose public prints abuses at the risk of public tranquillity, and loss of real Freedom, divine and human toleration for something highly different, either beyond or beneath the mark of that important article,—I would beg leave to ask, with Prophets of old—How long will Christians and Protestants halt on both sides—How long will they tarry to declare—*Whether Jehovah alone is their God*, or that Anti-Christian Power, of whom it is foretold in the Word of God, Dan. 11, 36, 45. *He shall do according to his Will, and he shall exalt himself, and magnify himself above every God—and shall speak marvellous things against the God of Gods, &c.* 2 Thess. 2. 1. 11. Rev. 9. 1. 12. chap. 13, 17.

By the doctrines of the Reformation to which every Protestant King and Subject has either tacitly or expressly given at least their affirmation, I will not say their solemn oath: the will and conduct of Kings and Subjects, is limited by the Word of the everlasting Jehovah for his glory, the good of himself and his fellow-creatures.—In the first form of real Protestantism a *proviso* for real and everlasting freedom and happiness to be obtained by faith in the eternal Son of God, has been established in the following words: *Christians ought to obey the Civil Magistrate and his commandments in all things, which can be done without Sin, but if the commandment of the Civil Magistrate cannot be done without Sin, then we ought to obey God more than Men*, Acts 5, ver. 29. Augsb. Conf. Art. 16.

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To this Article, Roman Catholic Powers independent of Rome have set their hands and seal, in the Treaties of Augsburg, Westphalia, Nymweg, Ryswick, Badon, Utrecht, Cævil, Aix-la-Chapelle, Hubertsburry, Fontainbleau, &c.

And the French Nation, under their Bourbonean Kings, however, misguided they and she have been by the Court of Rome and Modern Republicans, is still the guarantee of that Freedom and of every other privilege obtained by the assistance of an All-ruling God and Saviour, *who has* wonderfully watched for the preservation of that doctrine and sanctioned it, by his special Providence, as it will be plainly seen in the following performance, capable of infinite improvement by Scripture, History, and other Sciences.

But the question would be in the present conjunctures, when the French Nation, under the influence of plausible delusions and dread, is instigated against her own interest, to open the sluices of the blood of her own Children and those of other Countries afresh—when the Emperor has the fairest opportunity to give a proof of his fidelity to the two Articles, stated in this Treatise, p. 12.—in which his honour and conscience is infinitely engaged by his Coronation Oath; when Prussia and other Northern Protestant Powers by a disinterested and well-intended Neutrality, earnestly wish not only for Peace in general; but for such a reconciliation of religious differences, founded on the analogy of Faith and Christian Love, to be brought about by peaceable means.

Whether the French, or any other Nation can, with propriety promise to themselves the assistance of the Almighty in a future campaign without having a sincere respect to a cause, which has hitherto been characterised by innumerable instances, as the peculiar cause of the great Jehovah and his Christ?

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In order to detect the enemies of the independency of each Protestant Country founded on established Christianity, and to undeceive the French Nation ready for murder and bloodshed without a cause, I would humbly beg leave to submit to their consideration, the following test as a clue capable, by the blessing of the Almighty, to lead them into the paths of order and peace so much desired.

As all things, politics not excepted, are founded in God, manifested in Christ Jesus, as King, Priest, and Prophet, for the establishment of faith, which alone leads to indivisible Union with God—to real and genuine freedom from pernicious consequences and punishment in time and eternity—to the practice of the principle of equality, in duties towards God, ourselves, and our fellow-creatures—to the security of life, freedom, and property—to lawful resistance against oppression, on pain of eternal condemnation, and under promise of eternal life—it follows that that political unity and indivisibility with the Pope, Republicans, &c. that liberty and equality—that security of life, freedom, and property—that resistance against lawful authority, taught by the French and others, independent of faith in Christ, manifested in the Bible, is the Work of the murderous Dragon, brutal Power, and the false Prophet, which a Christian by his baptismal covenant, with God in Christ Jesus is bound to renounce—and which is hereby solemnly renounced.

May the benevolent reader never attribute any other motive to the author of these pages, than what becomes a messenger of peace, and may he, partaking of the sentiments, share with him the blessing pronounced by Christ, Math. 5. ver. 9.

KINGSTON-UPON-HULL, }  
the 21st of March, 1800. }

IN THE NAME OF

The Blessed

THREE IN ONE.

WHEN Buonaparte in his letter to His Majesty insidiously declares that he has *detached himself of those forms, which necessary, perhaps, to disguise the dependence of weak states to prove in those that are strong the mutual desire to deceive one another*: his declaration cannot have the meaning that he enters on a pacification without a form, because the form of the late revolution, on which he acts, and which he wishes to impose, or to have acknowledged, is installed—nor can he mean to disguise the dependence of those states, who acknowledge his form—and that he has no intention to deceive; because he declares, he is sincere and confident—and if his Majesty were capable to believe him to be so, and to enter upon a negotiation of peace, detached of those forms, which, made in the name of the blessed Trinity, imply every parcel of public and private property not only; but also the security and independency of the Christian and Protestant religion; the Atheistical form of the French Government, detached from any responsibility to God and Men, would then ride triumphant, there would then be no longer a *mutual desire to deceive one another*, but the deception would then stand complete, in fee simple, and it would be intirely out of the power of his Majesty, or any power to guard against deception or to act honestly, should Buonaparte act for Jesuitical Popery.

Under the influence of such a dilemma this country would stand as naked, as Adam and Eve after the Devil and themselves had detached them of the possession of every priviledge, till then enjoyed by keeping the form of the covenant of life.

No doubt, Buonaparte, as he was directed by Cardinal Mattei *not to meddle with any thing spiritual*, when, negotiating with the late Pope, will then make a transfer of such a pacification, to the new Pope, who under the patronage of Roman power, will not hesitate, to sanction such a treaty, and reinstate his temporal authority, by virtue of the general reparation and thus extend both also to England &c. as has been done with Holland by the 22d. Art. of the Treaty of Tolentino.

In such a view, what is more necessary at this critical period, (when *those three unclean Spirits mentioned Rev. ch. 16. v. 13, 16. have proceeded out of the Mouth of the Dragon, and out of the Mouth of the Beast, and out of the Mouth of the false Prophet,*—and bawling like bull-frogs, jump from one form to the other in the land, where frogs are ate deliciously, to gather the Kings of the Earth into the Battle, on the great day of the Almighty—) “then that Christian of any denomination possessing the power and form of truth—are aware of the danger, and call upon one another, in the Words of Christ, saying—*Behold I come as a Thief blessed is he that watcheth and keepeth his Garment lest he walketh naked and they see his Shame.*

Many an enthusiast and fanatic will say—The kingdom of God, consists not in forms, but the question is here—whether they are possessed of the Power, and the garments of Salvation which certainly have a form, viz, the form of the Salutory words of Christ, without which to abide therein, such a one has no God, as the Apostles John and Paul declare 2 Ep. John 8, 9. 2 Tim. 1. 13. There is no revealed truth which in itself stands unconnected with and detached from other truths.—Elohim the manifested Jehovah appeared to the Patriarks in the form of God, and when he came in the form of sinful flesh, often comprehended in a few words, a form by which a soul endowed with faith, can know, how to cloath himself with his righteousness. And it was a common saying with the old *that each sermon of divine truth, ought to be like a suit compleat and fit to be put on.*”

When Christ in the 23 chapter of St. Matthew reprov'd the Scribes and Pharisees, on account of their hypocrisy, it was no charge against their form, *the Mosaic institution*, but against their not performing it.—*Upon Moses' Seat said he, sit the Scribes and Pharisees. Whatsoever they tell you do it, but, according to their works ye shall not do.*—Corrupt forms alone ought to be put away. And which is more corrupt than that which the French would impose with the iron hand of war? No God, no Christ, no Bible, no responsibility to God, and the community.—All is arbitrary, despotic and tyrannical—A vortex of anarchy and confusion—Doing to-day and undoing to-morrow.—To-day liberty of conscience and toleration, to-morrow compulsion and oppression.

It has been the constant attempt of Jesuits, the Court and Church of Rome, to corrupt and detach Protestants of their forms, especially that, which brought deliverance from and independency of their jurisdiction to protestant states; for the proof of this assertion, I need only to refer the reader to the public records, in England, and in Germany from the very dawn of the reformation.

But as human forms are only binding, as far as they are consistent with the divine perfections and the eternal happiness of Mankind manifested in holy Writ, more fully than in human form—as recon-

ciliation between Men and Christian Nations, is Man's indispensable duty, on *pain* of eternal condemnation,—as reconciliation has for its basis a mutual sacrifice of whatever is wrong, and ought to be sought for by every party, according to the 10th Art. of the *perpetual peace establishment of religion, in the treaties 1552 and 55*; confirmed in the Westphalian, and every other treaty between Protestant and Roman Catholic powers; as the Cidevant Court of Rome, has ever hindered such a reconciliation and proved itself the chief cause of the pernicious revolution, founded, on usurped abstract principles of unity and indivisibility, &c. (which however reduced to their original scriptural state, coequal with human Society, afford the most solid basis of indivisible union with the Supreme Being, by faith in the *grand reconciliation of our Lord Jesus Christ unto eternal life*)—human forms, if they prove a hindrance in any part, to pacifications can only be objects of examination, how far they are conducive towards that indivisible union with God, for the obtaining of which, security of life, property, religious personal, domestic, civil, and political freedom and resistance against oppression, are necessary means—it must therefore follow of course, that the sacrifice of any human form can only be conditional, as far as incompetent to attain to such a union with God, in whom all happiness, real freedom, security of life and property consist in utmost perfection.

Tho' a way for a perpetual peace, on a solid and eternal basis, is not only possible, but highly probable from the almost uniform nature of things—yet as Christians and Protestants, protest justly against every imposition and oppression, which evidently originate from the doctrines and conduct of the Court of Rome—witness all the public records of the *Corpus Evangelicorum*, for near three hundred years—and especially those disputes between the house of Austria, the Courts of the house of Burbon with the late Pope, during the whole of his reign—as the ambiguous conduct of that Court, during the revolution has thrown infinite obstacles in the way of making a proper use of first principles, broached in no less than seven Constitutions, which now furnish more the seed of anarchy and confusion by its influence, than the means of reconciling matters—as it is evident from the records of the war, that the cunning Abbe Seyes and Buonaparte play deep schemes for the establishment of such a royalty by the house of Orlean, which, like, that, in the late constitution of Poland, is only the executive part of such laws and customs, which the Legislature of the Roman Court and Church; dictate, and which of course make every King and Nation, Slaves, in conformity to which the present Government of France, proves a *complete Conclave*, and renders every negotiation subservient; may also make a transfer of their state settlement between France and the conquered countries, made during the War, as it appears from the 22d. Art. of the Treaty with the Pope at Tolentino,

that it is the case with Holland, which, by the 6th Art. of the Treaty at Hague, 1795, is under the Roman jurisdiction: The utmost caution is necessary to obviate new imposition by such insidious Negotiators as long as they disavow reconciliation in Christ Jesus.

It can, by no means, be denied that the deceptions of the French Court, by abuse of the most sacred Name of the blessed Three, in the forms of treaties, have been great and abominable—The annals of Europe, and especially a Pamphlet wrote in the year 1730, and dedicated to the Duke and Earl of Bedford, under the following Title, "*Remarks on the proceedings of the French Court from Charles VIII to the latter part of the Reign of Lewis XIV, shews what little regard has been had to the faith of treaties, the Ties of blood, Marriages, Friendship and Oaths, and particularly in what manner they have dealt with England, Germany, Spain, Portugal, Poland, Sweden, Sicily, not omitting the states general, the Electors of Brundenburg, Palentine and Mentz, the Dukes of Lorain, Neenburg, &c.*" but, on a strict examination it will be found that these treacheries originate chiefly from the Politics and influence of the Court of Rome from the time, when Pope Zacharias decided between the French Nation, and Childeric their lawful King, in favour of Pepin the father of Charlemange—Pepin the usurper being declared King of Frante; because he had acquired power and influence, for which the Pope obtaining *Patrimonium Petri*, became a temporal Monarch. For the secure possession thereof, he stood in need of a Protector, which he found in Charlemange, whom he made the first Emperor of Germany in Christmas Eve, 800, after he had conquered a great part of Germany, which, however, Charlemange never required, nay shall have protested against—Hence arose in modern times that position to justify every intrigue and cruelty, viz. That the dominions of Sovereign Princes, which have been the conquests of other crowns can never be alienated but may be resolved into two conclusions.

First, That the greatest part of Germany is the patrimony and antient inheritance of the French Princes.

Secondly, That Charlemange did possess Germany as King of France, and not as Emperor.

When therefore Charles the Vth had reassumed the sovereign right to impose his *Intérim* creed upon Germany, independent of the Roman Pontiff, and afterwards established the political independancy of the Word of God, confessed in the Augsborg confession, the overthrow of that establishment became the object of the Court of Rome, in every war either by France against the Emperor, or by Roman powers against Protestants—For the accomplishment of which purpose no treaty of peace, Ties of blood, marriage, friendship, and oaths were too sacred—because the papal maxim, &c. *Hereticis fides non est servanda* ever had the most powerful

influence on French and other Roman Catholic Princes—nay the French Kings from the time of King and Queen Joan possessed an hereditary right by Pope Clement's Bull to break any oath thought unprofitable, especially those made in the time of Edward III. See Sir Richard Steel's Roman History, p. 123.

*Clement bishop, servant of the servants of God : to our most dear son, and daughter in Christ the illustrious John and Joan, King and Queen of France, greeting, and our Apostolic benediction.*

"Your desires we willingly approve of, and especially those, wherein, may God graciously give you that peace, and repose of soul, you piously seek after."

Hence it is, that we, ready to answer your humble requests, do, by our apostolic authority grant by these presents, an indulgence, for ever hereafter, to you and your successors, that for the time being shall be kings, and queens of France, and to every you and them ; that such confessor, regular, or secular, as you or they shall chuse, may commute for such vows, as you may have already made, or which by you or your successors may be hereafter made ; (vows touching the holy land the blessed apostles Peter, and Paul, and of chastity and continency, only excepted ;) and also such oaths by "you taken, and by you and them to be taken, in all times coming, that you and they cannot profitably keep, by other works of piety, as to him shall seem expedient towards God, and for the peace of your, and their souls."

"Be it therefore utterly unlawful to any upon earth, to annul this our grant, or by any act of temerity to controvert the same."

"And be it known to any one, that presumptuously attempts so to do, that he forthwith incurs the wrath of almighty God, and of his blessed apostles Peter and Paul. Given at Avignon, 12 Calend. Maij. Anno Nono (i. e. Pontificatus.)"

Thus far a foundation has been laid for deceptions in public affairs, by a bull from the pretended Vicar of Christ, which certainly has been followed up in innumerable instances and *shewn the road to ruin*, and the present universal dissolution of the Old Babylonian order of things, under *Apollyon, King of the Locusts*, striking as Scorpions, as it is represented throughout the whole of the ninth chapter of the Revelation.

But how far does this apply to England, or any other Protestant nation, who neither hold forms and doctrines, nor encourage examples of that nature ?

Is therefore the form of *sound doctrines*, wrong, that it must be given up, to the demands of an Atheistical government, because its predecessors, by the dictates and influence of foreign usurpers, have corrupted and abused it, for their own private aggrandisement and universal tyranny over nations?

The insidiousness of such an insinuation evidently appears to be part of that impenetrable plan, which, immediately after the *delivery of the Augsburgh confession*, to Charles Vth by the Protestant Princes, was framed by the order of Jesuits, *to strike out new politics independent of the Word of God, to undermine the Bible itself and to render the doctrines of the reformation subservient to a papal republic*—which, after having obtained its enchanting irresponsibly form by the abstract principles of *unity and indivisibility, liberty and equality and non resistance*, is to undo all, what kings and nationst, nay, were it possible, God himself, has done in the cause of true religion; with a view that Rome in Paris, may enjoy her universal tyranny over the kings and nations of the earth, but of that period holy writ, has given timely notice long before it came to pass. Revelations, chap. 17. v. 17-18. had the World faith to be warned.

Sir Richard Steel in his Book called the *state of the Roman Catholic religion*, when he, addressing Pope Innocent, xi. and after furnishing Matter for a Sytem of recrimination for his Holiness, against Protestants, tho' intentionally, gives the Copy of an Italian manuscript, found in Ziirch concerning the universal connexion of the Court of Rome, in all Parts of the World, by the *Propaganda Fidei*—by which the judicious reader will easily detect the reason why Buonaparte, after having first made a sham peace with his Holiness, in the year 1797, could make so rapid a progress in Egypt and other eastern countries!!—Pope Sixtus the Vth after Rome had stood three times 666 and 333 years, gloried in *having found out the Method by which Protestant doctrines could be made subservient to Popery*—Politics which, according to the Word of God, and the 16th Art. of the Augsburgian Confession are to be limited *by the Word of God* for the glory and indivisible union with God and the happiness of Mankind, were then seperated from the Bible-System for the absolute indivisible union with the Court of Rome. Cartesian, Leibnizean, Wolfian, and Kantian Philosophy, more than 5000 Socinian and Voltarian Authors, (by the abuse of toleration, which even Pius VIth, reserving Popery for himself) acknowledged in his letter to Buonaparte, dated December 24, 1796. worked all together for the same purpose, *viz.* to get rid of the Bible and to overthrow its establishment by Treaties. The enchanting Sweets of liberty equality and resistance against Bible-truth, and its defenders, therefore composed the most essential ingredients of the anarchical Cup of the apostate Church, called in Rev. 17, the *Whore of Babylon*, who, supported by such tolerant laws of Nations attained to its ascendancy over the Nations and Kings of the earth, by her Voluntary and expelled emissaries and Oligarchical rulers namely the apostated Priests, Seyes, Gregorio Perigord Talleyrant, Buonaparte, &c. who got the reigns of Government into their hands by Jacobins of all kinds, Royalists, Aristos-

crates and Democrats. These follow the direction of Atheistical Rousseau, which, as appears from the Note below of his IVth Vol. Page 46, Miscell.\* is finally levelled only against the first established form of Lutheran Protestants, that limits politics by *the Word of God, and faith in the unity and indivisibility of the Trinity* and the atonement of Christ, for eternal Union with God, on pain of eternal condemnation, as taught in the Gospel.

The grand argument of Rome and French Republicans is 1st. absolute Unity with them and the Court of Rome, independent of faith in Christ's atonement, as established in the Bible to be promoted by Papal Creeds, fraud and the Sword.

2ndly. The absolute liberty of the Clergy, from the civil law. 3rdly absolute equality, or fraternity under one common father the Pope. 4thly. Security of Life and Property to be applied for the Support and promotion of the Papal Church only.—5thly. Death and eternal condemnation to every one, be it King, State, or Individual, who doth not *implicitly* submit to all and singular the Bulls of his holiness, be they ever so impious like that of *Sacra Cana, and Unigenitus*, See Dr. Walch's History.

The grand argument of Luthereans in the Augsburg confession certainly differs wide from that of Rome and France, Namely 1st. *Indivisible union with the everlasting Jehovah and his Church.* 2ndly. *Real and genuine Freedom from Sin, death, and eternal condemnation, by faith in the blood and atonement of Christ, unto eternal life.*—3rdly. *True Christian fraternity* founded on faith in the sound doctrine of Christ by the *infallible Spirit of love and truth*, the only Vicar of Christ in Heaven and on Earth.—4thly. *Security of life and property to be eternalised by a conscientious application for the Glory of God and the universal good of Mankind in all kind of works of Piety and Charity.*—5thly. *Resistance by faith in Christ against Sin, within, the World and the Devil without, untill the happy consummation of the present probatory life, in hope of a better one full of reward and eternal Glory.*

As in these five Points not only the limits of the differences in religion between the real Christian Church and that of Rome are ascertained, but also the reduction of usurped abstract principles to their original Bible-state, appears practicable, under the auspices of

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\* Of all the sects among Christians, the Lutherans appear to me the most inconsistent. The objections which other sects make to each other, are all to be levelled against that alone. It is in particular as intolerant as the church of Rome, of whose grand argument it is destitute: it is intolerant without knowing why.

infinite improvement for indivisible union with God and eternal liberty :---I would ask the followers of impious Rousseau what grand argument the Church of Rome and French Republicans can have, which the Lutherans are destitute of?—Is it the temporal Sword for the establishment of a new, what they call, orthodox System with a new papacy and prelacy, which has been notified by the Italian and French Papers in Summer of the year 1796, when the Court of Rome had signed the proliminaries of peace? And which again was mentioned in the letter of the Cidevant Bishop Gregorie to the Archbishop de Argos, inquisitor general, in Spain, 1798, when the court of Rome was rather too forward:--- because the Oliarchists of France had not yet succeeded far enough with the Court of Russia and the Protestant powers to surrender their forms and countries to a new Pope or Jesuitical General?—In such a case Protestants and other Christian Nations may instantly implore the divine Majesty, to keep them destitute of such tyrannical arguments of these indefatigable Babel-builders, and deliver them also of those, who delight in building Zion with blood. The above Note betrays, however, the real Character of Rousseau in setting on every other Sect and Party to level their objections against the Lutherans alone,---And there are traits enough in the insidious revolution by which it appears that not the Roman States alone who disputed with the Pope the rights of investiture from the time of Pope Hildebrand to the late Pope, were the object of the revolutioners, but after this be done by conquest and treaties with avowed Atheist, England, Russia, Sweden, Denmark, Prussia, &c. were to be brought too also.

This appears plainly from the following passage of Rousseau, page 47, in which he informs the Roman Priests, how to address the Calvinistic Genevean Senate, &c. viz. *All this hath gone well; but at present stand aside, wretched intruders as you are: you have only been labouring for us.* This is the key to the mystery.

Surely none of the Parties, who from the time of Thomas Muntzer and Charlestadt levelled their objections at Luther's Doctrine stood in need of encouragement by Rousseau, they were already in the habit of doing the pleasure of the enemy to small honour and profit to themselves, and to the infinite hurt of truth; merely because they had obtained an establishment, independant of Rome and paved the way for the independency of others, whose rights of conscience Lutherans never infringed, tho' they guarded against their influence and errors, because they knew what they believed and hath obtained, and that Rome delighted in setting Protestants together by the ears. This Rousseau calls *intolerance* of the Lutherans. That also Voltaire knew of the revolution near 50 years ago is plain from the conclusion of his Book called the Life of Lewis XIV. where he says—*These great things* (meaning the bloody exploits of the King) *will*

*one day appear very little, when they are confounded in the immense multitude of the revolutions, which turn the World upside down,*  
p. 396.

This atheistical deist designedly said every thing, what he could say against the Superstition and Oppression of the Church of Rome to confound the World, because he knew that Rome herself saw it necessary to abandon, for a while, the cruel and oppressive System with a view to blind the World and to induce Protestants—lukewarm Protestants to return to her bosom, while she, in the mean time, prepared her *System of recrimination*, like the Devil, who seduced our first Parents that he might accuse them more effectively hereafter.—This System of recrimination has been insinuated by Pamphlets, wrote in the beginning and during the Revolution, in favour of the law of Nations, by which the Roman Church, ever so corrupt and guilty, should appear, on the principle of equality, no more so, than other, nay even the Jews and Mahometans, so, that Christ again an associate with Barrabas and the two thieves on the cross, should have no Church of his own, but go in company with murderous Cain, antient and modern Philosophers, and every Sectarian, for which honour, however, his true followers were to pay dear. Voltaire, as other malignant enemies of the Christian religion, knew very well that the way to the peace of that Church was kept open, to which he returned dying.—Priests alone next the omniscient God, know, what kind of repentance and recantation he has made—No doubt he would be counted as worthy of Canonization had the Scheme succeeded in full, as he and Rosseau have been thought of the Pantheon by the Apostate Priests of that Church.

Thus a System of *deception* supported and sanctioned by a Bull from a Pope rode on valiantly—And there is no doubt Buonaparte, declared the dear Son of, and by the late Pope, thinks himself as safe as Voltaire by returning to the peace of the Church.—And Talleyrant Perigord, who has already begun to recriminate the British Government in his last Note, and charged it with acting in opposition to *those principles, on which the Revolution under William III. and the enthronement of the Protestant House of Brunswick took place*, has nothing else in view than to gain time and prepare, by a peace with the Emperor and other Roman Catholic Powers, a sufficient force, without which the System of *recrimination* cannot have its full and universal effect upon disunited Protestants to bring them back under Rome, Heathen, or Papal.

On these premisses which resting not on mere probabilities but on plain proofs from the principles and conduct of Revolutioners, &c. it must be for ever justifiable, as it is the indispensable duty of every Man, Christian and Protestant, not only to secure, but also to improve time for *negotiating, of a safe and perpetual peace*, as it is already

stipulated and confirmed in public treaties by two articles of the peace of Augsburg, 1555, which, as they are quoted from Chancellor Roos's history of the Reformation, independent of the article of *ecclesiastical reservations*, (by which the superstition and oppression of Rome, have been ever since fostered for the suppression of the rights of God and Man,) would neither be in opposition to the professions of the Revolutioners; if sincere, nor prejudicial to the sovereign rights of nations, even those hitherto known by the name of Roman Catholics, viz. Austria, Germany and Italy, who, for ever and especially in the reign of the last Pope, have found the reigns of Government shackled by a foreign Lord, and an usurped Government, whose Clergy and Votaries in every nation are its *exclusive subjects* to keep up and promote that *Emperium in Imperio*, which has hitherto proved the pest of society, though under the cover of moral France, in opposition to Geographical, would alas! as a pretended friend, under the influence of papal equality prove as dangerous as before, if included in a treaty without a reconciliation of those religious differences stipulated for *special union* with God. Viz.

Art. 1. "The controversial religion shall in no manner be brought to an unanimous reconciliation but by Christian like, friendly, peaceable ways and means, on pain of the peace of the land."

Art. 10. "As a reconciliation of religion shall be sought for by becoming means; and because it is not easy to obtain such a Christian, friendly, and final reconciliation without a constant peace:—it has been agreed upon by all parties, that such a state of peace shall be at all times faithfully observed, in all its articles, until it is obtained. But if such a reconciliation cannot be obtained by means of a general council, national convention, discourses, or imperial transactions, there shall nevertheless such a state of peace stand firm and unmoveable in all its articles until a final reconciliation in matters of faith, shall have been obtained, &c."

These, are the august stipulations made and guaranteed by the free and independent states of Europe, and secured by the *perpetual capitulation* of the German Empire, independent of the concurrence of the court of Rome, against whom Protestants have ever had just cause to protest. This court, always considering the support of the Christian religion not by its friendly means, but by the temporal sword, intrigues, and other unbecoming measures, has proved itself unqualified for entering into and bringing about such a reconciliation. The corruption of the doctrines of the reformation, the supporting, and raising of sects, parties, broils, dissensions, insurrections and wars, in the states of Europe, with a view, to overthrow the establishment has ever been notorious;—till of late, when it pretended to be more friendly to the civil powers, because that court knew very well, that the French would do the cruel part of its business in its stead, by the abhorred, cruel and unaccountable revolution.

But, perhaps, the Augsburg confession and its defenders are wrong, because, say Papists, and other sects and parties, "they ground themselves upon the literal sense of the Bible," which is universally obscure, uncertain and insufficient, without the assistance of *oral* traditions, and the decrees of the universal Church and her head the Pope, which before Luther and ever was the depository of truth.

These objections have been thousands of times refuted, and deserve no further answer; besides it is evident that not the Roman, but the Jewish and the truly apostolic Church, which existed before that of Rome, has been the depository of the word of God—And concerning its obscurity, uncertainty, and insufficiency without the Church, under a visible spiritual and temporal head, thousands of texts of Scripture militate against that futile argument; Adam and Eve with the whole Patriarchal Church, before and after the flood understood fully the oracles of God, and especially the grand first Gospel promise, without a Pope, by the *immediate illumination of the Spirit of God*—Traditions of truth, independent of falsehood have never been protested against by true Protestants.—That Church agrees with the first Roman Church to whom the Apostle Paul wrote his excellent Epistle, which, (next to the oracles of God, in the four chapters of Genesis, as it appears from *Kennicot* and *De Rossi's Works*, have very few *variantes lectiones* and reduce the articles of faith to a very small number,) might be made not only the *Hermeneutic rule* of explaining the rest of the Bible, but also the standard and rule of faith, morals and judgment, if indivisible union with God by faith in the atonement of Christ, unto eternal life is made the universal scope of all that believe, is once agreed upon between the parties. In such a Union with God as the scope of all revelation every saving principle and doctrine hitherto basely monopolised by the Court and Church of Rome and French republicans, for their own private interest, concentrates and works together for eternal happiness, in persevering believers. This argument will and can never be disputed by any man, capable of thinking, and unbiassed by party prejudice. And, as it has been the doctrine of the universal Church from Adam, the father of all, down to the present time, nothing is required for a *universal reconciliation* than to have recourse to the real history of the holy Scriptures, itself, which, for the Article of *justification* by faith, I shall do by that kind of Chronology, which I published in my third number of the *Christian Scriptural Guide*, P. 67--72, and improved in my key to the French revolution. Preface x--xv, and Page 128--144.

The key to that kind of Chronology lies in the fountain of all Wisdom and Knowledge. Namely, in the doctrine of the blessed Three in One, who manifesting himself as Father Son and Holy Ghost in the six days creation of the World, and for near 6000 years, in the preservation, ruling and redeeming of it, in the Sanctification

and Salvation of his Church and in the condemnation of the Dragon, the Beast, false Prophet, and every persevering unbeliever, has left it on record, by his Servant the Apostle St. John. Rev. 13. 18. viz. That the number 666 shall be the *criterion* of that Empire or beast to whom, in the last persecution of his Church, the Dragon  *victorious*, with his seven *antichristian* constitutions\* (Diadems) and ten *antideclogian* horns, shall give his great power, and authority, *a time, times and half a time*, or three times 666 and 333 days and thus to act against his truly apostolic Church, according to the 12th and 13th chapters of the Revelations. Which Church, tho' supported and protected in the Wilderness, during that period, by the *two Wings of the great Eagle*, was, however, in danger to be *carried away*, by the *stream of those Atheistical Politics*, which the *Serpent poureth forth from his mouth*, &c. chap. 12, 13. 16--17. and chap. 13--17. It will then plainly appear from the Histories of the late rebellion against Jehovah and his Christ, (I can scarce call it revolution) and especially from the Chrononogist of the present War, a Book encouraged by most of the Members of both the Houses of Parliament: That, from the 9th of June, 1789, when Abbé Seyes, the late President of the Directory of five, *made his last effort to effect an Union of the three Orders and to form them into an active assembly*—to the 1st. of November, 1795, when that Directory of five and the constitution of the third year; now publicly condemned by themselves, as the work of the Devil, was installed, are three times 666 and 333 common days--and as these are as many years from the last Vision of Dan. ch. 12th 1--7, 534 years before Christ, to the year 1797 and 1798.—when Pope Pius the VIth acknowledged the Atheistical System by the Peace of Tolentino, he thereby demonstratively proved himself *not to be the Vicar of Christ*—and by imprudently exerting his anciently usurped and lately received Authority, contrary to the design of his Patrons, was deposed on the anniversary of his *elation*, and thereby literally fulfilled the Words of God, Dan. 11. 36, 45. 12. 7. and Rev. 17. 18.

These two proofs, as they being the most striking in themselves, stand moreover, in such a connexion, with the foregoing and following part of those texts, as afford the clearest light, nay as it were a commentary on the expedition of Buonaparte to Egypt, and the late Pontiff's deposition. There is no need at present to aid the understanding,

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\* It appears from the Chronologist of the present War, P. 15, that in the year 1791 France had passed three Constitutions—in 93 the 4th—in 94 the tribunal of Robertspierre—in 94—95, the ensnaring peaceable and tolerant,—then that lately condemned one of the 3rd year—and now the consularian. Each of them is a reverse *Decalogus*.

by facts, from the holy Scriptures, in every particular circumstance, which are within the recollection from every News-paper, during these 10 years. I shall rather go on, with proofs to convince, if possible, those, who in this age of infidelity, have contracted habits, to deny a particular providence and to shew that these things have not come to pass at a random, and without the particular Foreknowledge of God, to destroy the Dragon, the Beast, and the false Prophet.

Those, however, who are possessed of King James's Bible may consult its much approved Chronology, placed on the margin of Dan. 12. where they will find, according to Ctfas, Archbishop Usher and others the year 534 before Christ, which added to the year 1797, will exactly make up the three Times 666 and 333 years, which as the Text says, are *a time, times, and half a time*, when Antichrist shall have accomplished to scatter the power of the holy people. This calculation, as I have observed before, has its foundation in the doctrine of the blessed Trinity, who, as he is the creator of the World, is also the judge of what is called, the old serpent, the dragon, devil and satan, Rev. 12. 9. and is to be stated in the following manner: viz. It is evident from the general tenor of the holy Scriptures, that Jehovah triune is absolutely one and indivisible; that he stood in need neither of a Son, nor a World; that eternal communicative wisdom, which was in the beginning with Jehovah, as his council, proposed to make, preserve and redeem a World, sanctify and save persevering believers, and condemn the Devil and persevering unbelievers; that wisdom, power, truth, holiness, righteousness, love and mercy, as the oil of gladness, came as Elohim, from his Eloha, the father, and was set up from everlasting. Ps. 2. v. 7. chap. 45. ver. 8. Prov. 8. 12. 22. that this inaugurated wisdom alone can be called the son, begotten for the world's sake, and the true Elohim, *knowing good and evil*, Gen. 1. 1. chap. 3. v. 5.—22; that the spirit of Elohim is also the spirit of Jehovah, or the spirit of wisdom, power, truth, righteousness, holiness, love, and mercy, proceeding from Eloha and Elohim, and moving on the waters. Gen. 1. v. 1. that Jehovah, independent of the world—Elohim the mediator, between infinite Jehovah and a finite world—and his Spirit, are but *one indivisible essence*, but, as three in person have created, the world in six days; that, to each of these three, belong the six days of the creation; that by way of addition and numeration these three fixes make 666, and constitute a *time*, which, by way of multiplication by the number three makes 1998 years—the death of Noah, who is expressly called a heir of the righteousness by faith. Heb. 11. 7. that from 2004 the birth of Abraham, whose faith was counted unto him for righteousness until the birth of the Messia, are again 1998 or 4002 years, with the six days of the creation; that three times three times 666, make exactly 6000 years,

adding the millenium they make 7000 years; that by way of dividing 7000 by 3, makes three times 666, and 333, or *a time, times and half a time*, — the duration of the fourth Monarchy, or the beast. Dan. 7. 23, 27. chap. 12. 7.—until the time of the political establishment of the doctrine of the righteousness, or justification, by faith, taught by Protestants in the A. C. and other symbolical books of the Lutherean Church, revised and confirmed in the year 1583, by order of Julius, Duke of Brunswick, and other Protestant Princes;—that from the state of Rome 752, before Christ—to the Passavian treaty, 1552, and the diet of Augsberg are 2300 years, or *prophetic evening and morning*, as foretold by the Prophet Daniel, chap. 8. 9—14. at which time the Sanctuary should be cleansed again, whose pollution and destruction the Prophets Esaias, Hosea, and Micah had prophesied 2331 years before its restoration, nay that its host given for protection should no longer be trodden under foot—and as it is evident from the holy Scriptures that faith in the atonement of Christ cleanses the faithful and the Christian Church from all iniquity;—so has it pleased God to preserve that doctrine by the intermediation of Protestant Kings and Powers, in every public treaty, in spite of all the malignant endeavours of the Court of Rome and its votaries, who, by the introduction of the council of Trent, the protestation against the Westphalian and other Treaties, endeavoured to destroy the temporal interest of those states with the religious; that from the first vision of Daniel, chap. 2. 40–45. which was 603 years before Christ, to the Peace of Cæcil, 1728, when all *antierior* treaties in support of that doctrine were confirmed by the mutual consent of Princes, in consequence of the ascendancy of Great Britain, are three times 666 and 333 years.

On comparing that treaty between England and Spain, ever attached to the Papal Interest, with the contents of that vision of the Prophet, it will appear, that since that of Nymweg and Ryswick, influenced by the Court of Rome, down to the defensive treaty of Hanover, 1728, occasioned by persecutions of Protestants in Austria, Poland, Saltzburg, &c. there appeared the hand of divine providence, in behalf of the Christian and Protestant cause, by defeating the design of the Court of Spain, &c.—and drawing nearer the time, when, whatever is Romish in Christian Countries shall be destroyed, according to verse 40–45. See Smollet, Vol. 10, P. 296. &c. Of the same purpose is the treaty of Aix la Chapelle, 1748, which corresponds with the date of the Vision, in the 8th chapter, which date is to be distinguished from the date of Rome, because the little horn, verse 9, 14. existed in and with Rome can be no other than the City of Rome: which came not from, but behind the Grecian Monarchy, and one of the four Alexandrian horns.

It is a rule with interpreters that *The fertility of the divine sense, in the prophecies is often such, as to make the proposition of*

one event, the foundation of another and more events.—And things assigned often prove the foundation of others to be assigned.

Hence is it also that the Vision of the 7th chapter, v. 23, 27. which defines the duration of the 4th Beast the Roman Monarchy from its date—to Pope Gregory XIII. to be *a time, times, and half a time*, applies from the date of the Vision to the expulsion of Jesuits, by a Bull of Clem. XIV. 1774, and to the abrogation of the form of *excommunication*, pronounced every year by the Pope on Tuesday before Easter, against all, who are not Roman Catholics—and if the resistance of the Americans, and the declaration of War by France, Spain and Holland; nay an armed Neutrality against Great Britain after every cause was removed, by the Mission of the Earl of Carlile, 1777, could be justified, the time, times, and half a time or 2331 also apply to that period;—because if the right of imposing three-pence in a pound of Tea was disputed, how can the oppression of Popery and France be justified?—The old oppressive System, therefore appears absolutely to have come to its end according to the Word of God. And a System of reconciliation by improving the principle of faith in the unity and indivisibility, of Jehovah as stipulated, by Protestant Treaties appears to be the only remedy against present and future evils.

This assertion appears to be also corresponding with the conduct of the defenders of the independency of the Bible according to the A. C. and the last prophecy of Daniel, chap. 12. 11, 12. and that Rev. 7. 1, 3. chap. 9. 14. 13. according to which 1290 years being appointed; nay a blessing pronounced on him that waited 1335 from the time, when the daily sacrifice should be taken away, which Christ declares of the destruction of Jerusalem, Matt. 24. 15-28—This commenced in the War with the Romans in the year 66 after Christ. Adding 1290 prophetic days to 66, it makes the year 1356, when *temporalities* were almost universally rescued from the usurpations of the Court of Rome, when the Golden Bull under Charles IVth gives a right to the German Princes to confederate, independent of the other Coestates, to make and keep the peace in their own dominions, in consequence of which the Protestant states in the time of Luther confederated and presented no less than 100 grievances to the diet of Worms 1521, and the religious peace establishment, as it rests on the independency of the Word of God, had also its political foundation in that Bull, independent of any other article and conduct of that Emperor in favour of Popery.

There is every reason to believe that, the *prophetic year, month, day, and hour* which make 396 years (in which the four avenging Angels, described Rev. 7. 1, 3. and chap. 9. 13, 15. were *ready to hurt the earth—and to slay the third part of Men*, but were prohibited by the Angel *ascending from the East*, having the seal of the living God; namely the reformation) commence with the year 1356, the date of the golden Bull, corresponding with *Magna*

*Charta in England and the pragmatic Sanction in France*; because the restraint laid upon the interference of the Popes, in the election of an Emperor by the then seven electors, which afterwards appear as ten horns, upon the Beast, fighting with the apostate Church or Whore of Babylon, sitting upon the Empire, *make her desolate, and naked, eat her flesh* (revenues) and burn her with fire, is an essential Article of the golden Bull, by which all foreign Government in temporals, is excluded.—The four avenging Angels are the *mendicant* orders, and militia of the Pope, who by the Hildebrandian system, had infested the earth for upwards of 300 years, and were confined to the number four: viz. *the dominicans, or Jacobins, the Franciscans, the Carmelites and Hermits*. See Morheims Eccles. Hist. vol. III. p. 52--251. Also, Du Pin's New Ecclesiast. Hist. vol. XII. Ch. IX. These are let loose by the revolution.

The restraint was to last 396, and a prophetic hour. The half of 396 years is 198, these added to the year 1356, make the year 1554, when the Protestant Princes obliged Charles the Vth. to execute the treaty of Passau, which he did in the year following, by establishing the *perpetual religious peace*, but at the same time, notwithstanding every protest, gave equal rights and power, to Roman Ecclesiastics, by *ecclesiastical reservations*, which tormented though *not killed* every one, who was not under the seal of the living God; Rev. 9. 5-12. It appears plainly from history that that article impeded the progress of the reformation which was made the object of raising disputes and Parties, that so, they, after the Westphalian Peace, sheltered themselves under each of the three religions viz. the Roman, the Lutheran, and Calvinistic, and being thus corrupted by the abuse of universal toleration, proved to one another *a torment*, instead of a comfort, till even now. this is lively represented in the 9th chapter of Rev. where swarms of Locusts in opposition to the Art. of faith in Christ's atonement, had power like Scorpions, viz. by the Creed of Pius IVth, the damnatory decrees of the Council of Trent, and the inquisition, these strike not, but where they can do complete mischief under Apollyon their King; but must spare such that have the Seal.

The other half of 1290 years, applies to the year 1752.—When by the just and holy will of God the four *avenging Angels* were loosed to slay the third part of Men, v. 13, 15. This year is remarkable 1. On account of the dissolution of the Parliament of Paris by Lewis XVI. the influence of Papal Ecclesiastics, and Jesuits, for refusing the execution of that loose *Bull of Pope Clement*, called *unigenitus*. 2. On account of the troubles raised in North America, by Jesuits, which brought on the great Combination of seven powers against England and Prussia. 3. On account of those loose atheistical and deistical writers against the Christian religion, and all artificial Government. See Dr. Walch's newest Hist. of religion p. 55--144, and p. 473--486, also a small Pamphlet published 1798,

at Hull, by an anonymous Author.

A host of writers and the most daring assertions have appeared, against the article of faith in the divinity and atonement of Christ these fifty years, chiefly under pretext of running down Popery when they meant to destroy only Antipapal and Monarchial States, because the latter, connected with Christianity, had put their Seal to an equality of religions, hateful to the Pope from the very time of the religious peace establishment—a dissolution of that order was thought necessary, and though King Apollyon with his Jesuitical Locusts intended to destroy Christianity itself in that state of dissolution, so, as to bring all again to himself and Republican Rome, yet *the sealed of the Lord* have been preserved, chap. 7, 13, 17. *they have come out of Great Tribulation and have washed their robes in the blood of the Lamb.*—Locusts could only hurt those in the five Summer Months of the reformation, who had not *the seal of the living God*—to them and them only belongs that happiness, which Daniel pronounced; though it is certain that the World in general has been greatly benefited on account of the Doctrines of the Gospel freely preached by the faithful, who as the *Salt of the Earth* and *the light of the World* proved a blessing, wheresoever they were. The blessing indeed is not entailed to the 1290 years; but to them that waited 1335 years. This corresponds with the nature of things from the middle of the 14th Century to that of the 15th, and the present time, when the political state of the World by the day of Gospel light began to reform; nay, the 50 years Schism, when two and three Popes, each pretending to infallibility, exposed and excommunicated one another, as Antichristian, became a Seal to all the faithful, that the *Church of Rome was not that of Christ.*—It was the 15th Century when greater preparation was made for the reformation.

From the time of the reformation of Europe, the World divided into *three parts*, viz: Roman, Lutherean, and Calvinistick, and it is remarkable that in the 8th and 9th Chapters, the Revelation speaks of the judgements of God, that they passed but on the third part of Men, in the worshippers of images, chap. 9. 20, 21.

Thus it is sure that that host given for the protection of the Truth, which was trodden under foot by the Romans until 2300 years, has ever since remained as a Seal of God's Providence in Protestant Countries, though certainly not without great trials. What else are the present liberties, which Christians and Protestants enjoy, as the effect of that *establishment of a perpetual and religious peace*, over which a kind Providence has watched these 250 years!—But human nature, that beast of all beasts, is never satisfied, and turns the most inestimable blessings into curses; even under the most specious and holy pretences.

It was the effect of the abuse and rejection of the Political and Religious Theocracy, that God gave Israel Kings, in his wrath, at the time of Samuel, and it was in his fierce indignation, when he threatened Judah 760 years before Christ, just at the time when Rome had come into existence, which destroyed Jerusalem totally! that he would take away the hedge of his Vineyard, that it should be eaten up, that he would break down the Wall thereof and that it should be trodden down, Es. v. ver. 5.

What may he not do now!—The time is at hand, when many shall be purified and made white, and be tried. This was the answer, which Daniel received after he had heard, that it should be unto a time, time, and half a time, when intolerance and the scattering of the power of the Holy People should have been accomplished,—when he asked, what shall be the end of these things? Go thy way, Daniel: the words are closed up and sealed till the time of the end—Many shall be purified, &c. was the answer.

The blessing is confined to those that are purified.—It is admitted by all, even Roman Catholics, that *Rome is fallen*—The 6th till 18th Chapters of the Rev. are fulfilled.—And soon after in the 19th, the blessing is pronounced upon those that are called unto the Marriage Supper of the Lamb—to whose Spouse is granted that she should be arrayed in fine linen, clean and white—and the fine linen is the righteousness of the Saints.

Babylon shall have the smoke of her torment to rise not only till the year 1880, (which by a Work of one *Januarius Octavius*, noticed in the Supplement to the Gentleman's Magazine, 1799,—p. 1133—1144, by an arbitrary calculation of the 2300 years, has been destined as a woeful period for the real Christian Church,) but to eternity, without any hope to be relieved. This Author agrees with my calculation of 1290 and 1335 year, published 8 years ago in my third Number of the *Christian's Scriptural Guide*, p. 71.\*

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\* Daniel's 2300 prophetic days (years) from the third year of Belshazzar, or 553 before Christ, make the year 1747. Again, 1290 days (years) correspond with St. John's 1260, chap. xi. 3. The first commences, according to Daniel, chap. xii. 11. and Christ, Matth. xxiv. 15 when the daily sacrifice was taken away in the war with the Romans, which was in the year 66, AN. DOM. The latter with the date of the Revelations, 96; go fully parallel, and end in the year 1356, the year when the golden bull was framed by Charles IV. when Wickliffe, and other faithful witnesses, bore witness against Papal usurpation, which was some years before the 50 years grand schism, when the Papal chair was occupied by three supreme infallible heads. Add to 1356, 396, chap. vii. 2: which is the time of the four inimical angels, who were prepared for an hour, a day, a month, and a year (prophetic), Rev. ix. 13, 14, 15, to destroy the third part of men, mentioned as the beginning of the second woe, it

that they end in the 14th and 15th Century; but by not connecting these numbers with the 396 years; by omitting entirely the number 666, as the real number of the beast; by placing the 70 weeks of Daniel near 40 years later than they really ought to be, he misses the progressive period of the blessing, and the way in which it is to be obtained: Namely, by being purified by faith in the righteousness of Jehovah which is the righteousness in which *the Saints are arrayed*, Pf. 45.—Ez. 61.—Rev. 19.

I have reason to believe that whatever the preparations for war by the Belligerent Powers may be, and in whatever manner the great Work may be brought about—the rider on the White-Horse, who is called *faithful and true, and doeth judge and make War in righteousness* will get the better of all and carry his point. In confirmation of this assertion made in faith and confidence on the Almighty, I shall, for the glory of Bible-truth, beg leave to direct the reader to some of God's ways and judgement of old till the present period, by a Chronological chain of facts connected with the real principle of faith in the unity and indivisibility of God, and real liberty, founded on the truth of Christ only, John 8. 31. 36.—James 1. 27.

When the Apostle Peter in the 3d chap. of his 2d Epistle, v. 8. declared he would not have Christians, to whom he wrote, *ignorant, concerning the Day of the Lord*, he would certainly not delude them. When he said, "*A Day with the Lord is as a thousand years and a thousand years as a day*," he must certainly have had it either by immediate revelation from the Lord himself, or followed Moses and the Jewish Church, in the 90th Psalm—I therefore find myself clear of the least presumption, in exhibiting the following Chain of Chronological Truth, for the binding of the old lying and murderous dragon, and argue thus.

1st. As 3 times 3 times 666 years joined with the 6 days of the creation, make 6000, and 3 times 3 times 777, with the 7 days,

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will make 1752, the very time when seven great powers were to combine against Great-Britain and Prussia. As the angel, in the 10th chap. swears by him that lived for ever, that time shall be no more, viz. for the enemies of the church; as the state of things seem fully ripe for a dissolution of the strangest kind, may those that are found in the bundle of the righteous look up to him who has foretold that he shall come again at the end of the world, and each be ready when the Lord cometh, be it at noon, or in the evening, or at midnight, or in the morning. Though I have not mentioned then the 1835 year, yet I did in my other books, in whom I have also been enabled, through the mercy of God, to foretell the Pope's deposition in 1798, as the Reader will see in my Key to the French Revolution, Preface, p. 179, and in the Appendix to my five Letters to the Critical Reviewers.—I hope truth will find credit with those that are not malignant, designing, stupid, proud, and lazy.

make 7000 years, the age of the present World, until the day of the universal judgement; must consist in *Seven* Milleniums; for the end of which the Books *shall be opened, and Men shall be judged according to the Works by the Holy Scriptures, and a new Earth and a new Heaven shall commence.*

- 2d. The first Millenium therefore consists in 666 and 333 and one day from the beginning of the World, and ends 13 years after the taking away of faithful Enoch. See the Index to the Holy Bible.
- 3d. The second Millenium or 666 and 333 and one day, ends two years after faithful Noah.
- 4th. The third Millenium begins with the birth of the faithful Abraham, and ends a few years after the death of faithful David.
- 5th. The fourth Millenium commences about the building of Solomon's Temple, and ends with the birth of the Messiah, Jesus of Nazareth, the Saviour blessed for ever.
- 6th. The fifth Millenium closes with the 10th Century, where I am at a loss to find the faithful, but as the birth of Abraham to the year 333,—the time of Constantine the Great, makes 3 times 666 and 333—add 666, it makes that horrid Millenium,\*—add again 666 it makes 1666, the fire in London and other judgements upon the World, and the Antichristian Church;—add 333 years to that remarkable year it gives the 6th Millenium, in which the downfall of the Popedom and the capture of the false Prophet, and the binding of the Dragon and the purification of the Saints, or the Marriage Supper of the Spouse of Christ is included.
- 8th. The 7th Millenium is a time of rest for all nations, in which Christ with his murdered and enlivened Saints will reign in his Father's Glory, and deliver up the Kingdom to God even the Father, so, that God will then *be all in all through the Lamb!*  
Rev. ch. v.

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\* Though true Faith and real Saints, not tainted with Popery, were scarce to be found at the close of the 10th Century; yet that period is highly remarkable, in consideration of Hugo De Capet, the first of the Capetian Kings in France, a descendant of Charles Martel, who was made King by the Nation, independent of the Pope, appealed in vain to John XV. against ARNOLD, Bishop of Reims, brother to Carl of Lothringen, a traitor, he called a council 991 June 17, and was ever considered in his posterity, and the Bourbonian line, *IF NOT FAITHFUL TO THE POPE, as an Usurper.*—It is remarkable, that it is just 800 years to the year 1791, when Jacobins contrived the escape and death of Lewis XVI. under the obsolete Title De Capet,—and a thousand years next Christmas Eve, 1800, when the Pope crowned Charlemagne, the son of Pepin, the first Emperor of Germany.—See Arch. Bower's History of the Popes on both these places.—*Omne tulit punctum!*

Saving faith thus chronologically ascertained, in a cloud of faithful witnesses; more fully described in Holy Writ, and especially in the 4th chapter of the Romans and in the 11th chapter of the Epistle to the Hebrews, must for ever prove the decisive characteristic and *Test* of every Christian and his final acceptance with God; should it even be the case, that Christ had no visible and externally qualified Church, by any political law, as it was the case in Elijah's time, when the establishment had degenerated into idolatry and whoredom. But, I would ask, can it be harm if truth, as truth is politically acknowledged, sanctioned and established, as it was not only with our first parents, in Paradise, in the Patriarchal Church, before and after the flood, but also with Israel during the Mosaic, the Judicial, the Royal, and Aristocratical Governments, to which Christ and the Apostles gave their sanction, bewailed the abuse thereof with its final destruction, by the Romans? Would that have been the case, had he had no intention to sanctify and reform, but to abolish the establishment with the ceremonial law, as some imagine.

Neither Christ nor the Apostles forsook the Temple of Jerusalem, till they were driven from it, by violent hands, then they shewed, as they had done before, that the preaching of the word of eternal life, was, by no means, confined to a house of stone—It was the same case with Luther and his associates.—The delivery of the Augsbург Confession, was not a Work of design to make a Party Creed different from that known by the Bible, but a proof that they were not malignant or designing Heretics, as they were calumniated and already excommunicated both politically and ecclesiastically.

The Lutheran Princes, as Charles the Vth. himself recognized the Sovereign right of the free exercise of that religion which they thought the purest, and the safest in point of eternal Salvation, because it is the free Gift of God to every Man and Nation; nay, to the whole World.

This was propagated in simplicity of mind without fraud and without violence, at the risk of every thing, dear and worthy; nay, at the risk of temporal life and external freedom, by some of those Seven Princes and Principalities, whose illustrious descendants fill at present the British, the Russian, the Swedish, the Danish, the Prussian, and other Protestant Thrones, bound by the most solemn obligations, which can only be undone with their own Salvation; and the total overthrow of their Thrones themselves, which is the intention of the French and Papal Revolutioners; but if, according to the sayings of him that is the true and faithful witness, Man shall give an account on the day of judgement for every idle word which they have spoken, than can those solemn promises, oaths, and obligations made by every Protestant Prince, and Divine; nay, by every one baptized in the

name and doctrine of Jesus Christ, not pass unnoticed on that great and awful day, by the grand judge of all.

Those wonderful special Providences which attend the establishment and preservation of that constitution serve still in its 28th Articles, and in all special Creeds, of other Parties, conformable to, or taken from the Word of God, not only as a barrier against Popery, now justly condemned Popery; but also against the imposition of the new-fangled Political Creed of French and other Theorists, so, as to furnish not only matter for correction, but for reconciliation and a perpetual and universal peace, on the safest ground.

This depends not on option.—Truth and religion once solemnly adopted must be kept and defended; after its option has been made freely from conscientious motives on Scriptural Ground, and such evidences, which have the force of truth, if we will not prove delusors.

Miracles seem to have ceased, but the Spirit of Prophecy, stands on, as firm, if not firmer a ground than miracles ever did. If rationality, the characteristic of the age, is capable to be worked upon, I should think the Prophecies sanctioned by the above and following mathematical demonstrations, would challenge the assent and confidence in every mind susceptible of intelligence.

None but carnally minded Romanists and party stuck Opposers, as were in the days of Luther, are capable to withstand the truth. Even the Dragon, and his Angels that have fought so long with Michael and his Angels bear the motto on their forehead. *They prevailed not, neither was their place found in Heaven. The Old Dragon who is called the Devil, and Satan, who seduced the whole World, is cast out.* His last wrath, though great should be but for a short time; namely, *a time, time, and half a time*, or 2331 days—in which he should display his fury, against the Inhabitants of the Earth, and of the Sea. The Church of Christ which has overcome him by the Blood of the Lamb, and by the Word of their testimony, was indeed to hide herself in the Wilderness, but even there *she was protected by the two wings of the great Eagle, and nourished for a time, times, and half a time*, and helped by the earth (earthly powers) against being carried away by the stream of the Serpent's Atheistical Politics. She is now seen again with the Lamb and his 144,000 on Mount Zion, and those that have got the Victory over the Beast, and over his Image, and over his Mark, and over the Number of his Name, are standing on the Sea of Glass, having the Harps of God: and singing the Song of Moses and the Lamb, Rev. 12 till 15.

Independent of the proofs, given above by the number 3 and 666, signifying 2331 years and those following, which signify 2331 common days, there are a few, which throw as equally clear a light on Rome, and which cannot be totally passed by, viz: The 42 Prophetic Months, which characterise the first beast, coincide exactly with Pope, Hormi-

das, 508 A. D. (who, by denying the crucifixion of Christ as one of the Trinity or the external Son of God, which is the real characteristic of Antichrist! 1 John 2—22.) was also the first, that advised Justine, the Greek Emperor, to persecute those he thought erroneous.—He was the forerunner of the Papal Government. Again the 666 of the second Beast, with the two horns, like the lamb (the Keys of the Church) Rev. 13. v. 11.—18. coincide exactly with the time, when the Popes became temporal Monarchs, because 666 added to 96, the date of the Revelation, according to Iræneus and others, make the year 762, which is 5 years after the grant for the Patrimonium Petri was signed by Pepin. See Arch. Bower's History of the Popes.—Again, if, according to all Chronologers, profane and Christian—Rome was built between the years 750, and 55 before Christ; and if this grant was obtained 757 after Christ, we need only add 755 more to 762 it makes the year 1517, when Leo X. made such noise by selling indulgences, which Luther opposed by his 95 theses, add 35 to 1517, it makes 1552 the Passavian Treaty, and the 2300 of *Daniel's time of cleansing*. I may also say, that the 1260 days of the two witnesses prophesying in Sackcloths, being under Papal and Imperial excommunications, apply to the Ratisbon Dialogue from April, 1541, till 1544, November, by the Emperor's declaration concerning the agreed upon Article of Justification by Faith, &c. the Pope then issued his Summons for the Council of Trent, and the Emperor made peace with Francis I. at Crespy. After this the witnesses were killed,—the death of Luther, the defeat of the Protestants at Muhlberg followed; and the Leipziger Interim from the 9th of May, 1548, to the religious Freedom of the City of Magdeburg, granted by Moritz, 1551, against the will of the Emperor, points at *the three years and a half*, when the two witnesses (Baptism and the Lord's Supper) professed in the Augsburg Confession, laid politically dead with their two principal Professors, John Frederick, Elector of Saxony, and Philip, Margrave of Hessen in Italy, *the Street of the great City*.—Comp. Dr. Robertson's Hist. of Charles V. and Chanc. Roos's Hist. of the Reform. with Rev. 11.

As it appears from the Tenor and Chronology of the same Authors that no other period than that of the Reformation is applicable to the Tenor of the Message of the Angel, ascending from the East (source of the first and real order of things);—as it is admitted that there is no Constitution in the World, independent of the Bible, capable to defeat the wicked design of Revolutioners, which, as Mr. Burke in his two Letters observes, is *immoral, impious, oppressive, spirited, daring, simple in its principle and unity, and consistency in perfection*;—as the doctrines of the Reformation have hitherto proved an obligatory and constitutional tie on Protestant States to face the designs both of Papists, and the French, partly by such an inactivity and neutrality of Northern Europe, which curb the aggrandisement of Austria—partly by the Naval Victories of Great

Britain;—and as the grand scope of the Reformation and of every institution in the Domestic, Civil, and Ecclesiastical Line is indivisible Union with God, in whom alone true liberty and strength to act justly towards God, ourselves, and our fellow-creatures with adequate wisdom and virtue is found to resist the Old Dragon, the brutal law of oppression, and the delusion of the false Prophet than faith in Christ, so, that every interest could be secured by improving the above advantages for a perpetual and universal peace on the scope of indivisible Union with God:—A proposition to his Majesty the German Emperor by the constitutionally confederated Protestant Princes, to which also his Majesty the Russian Emperor belongs, (whose religious confession, with an excellent Treatise on Melchizedek, signed by his own hand, the 20th of November, 1764, has totally such an indivisible Union with God by faith in the divinity and atonement of Christ for its purpose,) would certainly remove many of those obstacles out of the way to peace which its enemies have hitherto made by the Babylonian order of things.

A Peace with Buonaparte, &c. on a *detached ground*, when there is every reason to presume that the old diplomatic code of Papal Laws, (not repealed in the Peace of Tolentino,) will have an accession by Revolutionary ones, accounting to no less than 16,000 in the year 1796, already—would prove a universal calamity.—Or a peace with powers with whom the Papal, or any other, than the real interest of Christ and his Church prevails, so, as to divide between God and Mammon, or to halt any longer on both sides, would be a daring provocation of still greater judgements of God; which, as they appear from the following proofs, have their complete origin from not improving those abstract principles of Primitive Constitutions as Lewis XVI. had accepted, to which Protestant Powers, partly had, and partly would have given their sanction, had not the proposition of making the Papal Religion such a National one, (like that of Poland, which makes every King and Nation slaves to a foreign Court,) been made a handle for that state of anarchy and confusion, that made way for the late absolute Hildebrandian System.

### First Proof.

It is evident from the Chronologist of the present War, that Abbé Sieyès with his Associates, now Burbonean, then Orlean Loyalists—now Papal, then French Republicans, made his last efforts, on the 9th and 16th of June, 1789, to unite the Three Orders and to constitute an active National Assembly, under pretext of giving France a New Constitution—which after a series of Anarchical vicissitudes was declared to be perfect and permanent, and solemnly installed with the Directory of Five, under the denomination of the 3d Year, on the 1st of November, 1795.—Just, when the

murderous Dragon had raged a time, two times, and half a time, or 2331 common days, against the *Inhabitants of the Earth and the Sea*, Rev. 12. ver. 12, 13.—And because this has been, as every other constitution, made these 1331 days unanimously condemned by the Revolutioners themselves, their condemnation is the best proof that, independent of truth and God's holy judgement, it is the Work of the Dragon, who gave his great authority and power to Apostates.

### Second Proof.

It is evident from the Chronological Epitome of the French Revolution, and Francis Page's Secret History, p.—that from the 28th of February and July, 1790, when the Roman Catholic Religion was proposed to be the *National*—to the month of June, 1796, when the Preliminaries of Peace with the Pope were signed, there are 2331 days. This proposition being the cause of rivers of blood, during that period, proves the Words of God true, “The Woman sitting upon many waters has made the inhabitants of the earth drunk with the wine of her fornication (false indulgences and dispensations,—or liberty and equality) and as she herself being drunk with the blood of the Saints—and with the blood of the Martyrs of Jesus, Rev. 17, 18, 24. made also others drunk, and in her was found the blood of all that were slain upon the earth.—It has long been foretold that when the Apostate Roman Church should fall out with the Pope, so, as to master him, that this would be a period, which would not have its like before.—The following decree, made on the 20th of June, 1791, realizes this Prophecy. See the Chronologist, p. 11.—*The National Assembly decreed that “No Briefs, Bills, Receipts, and Mandates of the Court of Rome can, on their own authority, be acknowledged and have the force of law—they shall be declared null and void if they have not been presented to the Legislative Body, approved by it, and passed all the forms necessary for the promulgation of the Law.—Though it is fact that the Roman Church, being the eighth form of Rome's Government, has in the 6th and 7th Century, mounted the Roman Empire, whose deadly wound by the Northern Nations, was healed by the Union of the Greek and Latin Churches, &c. after it had stood 42 prophetic months; yet the politics struck out from the time of the Council of Trent, managed by the 15th congregation, and the Jesuits gave the Apostate Church the ascendancy over nations, sects and parties, by secret influence.*

### Third Proof.

It is evident from the same Author, that from the 3d of September, 1791, the date of the Constitution of 91, delivered to the King the 13th, and joint by the Anarchical Decree of the 28th of ditto, that  
*“Men of all colours and religions should be admitted to public places,*

according to the Rights of Man, if they conform to that Constitution"—to the 3d of March, 1795, when the Revolution assumed a peaceable form, so, that first Peace was made with the Grand Duke of Tuscany, and with other Potentates hereafter, are 42 common months, during which time there was a literal fulfilling of Rev. 13. v. 1, 11. but from that 3d of March to the 7th of Jan. 1797, when most of the Combined Powers, except Great-Britain, whose Negotiations by Lord Malmesbury had broken up, and whose frontiers were preserved by the dispersion of the French Fleet, had made Peace with the Pope—when Negotiations secured him a full detachment from all the Courts of Europe are 666 days, in which the beast with two horns, like the lamb (peace and toleration) got the ascendancy over all the Kings, which had made Peace with France: Witness the 1st, 2d, 3rd, and 22d Articles of the Treaty of Tolentino.—But from the 28th of September, 1791, when *Men of all colours were admitted*, to the 15th of February, 1798, the deposition of Pope Pius the VIth, there are 2331 days.—The ascending from the bottomless pit, and the going into perdition, happened between twelve months, according to the 17th of Rev. v. 8: *What a wonderful coincidence of events with the Word of Prophecy*, chap. 13 and 17. ver. 8. Thus are the Words of God fulfilled and those Kings and States delivered from the insnaring Manifesto of the 20th of November, 1791, relative to the Decree of the Emigrant, which as subjects of the Pope were designed, as independent moral France, according to the meaning of Mr. Burke, for Treaty, in behalf of Geographical France, acknowledged by the Pope in the Treaty of Tolentino, in *all her laws* (the oath of hatred against Kings not excepted) would have made towards his Universal Dominion—the aim of Revolutioners.

#### Fourth Proof.

It is evident that from the 20th of November, 1791, the date of the Manifesto of the Pope, relative to the Decree of the Emigrants on the 14th of October, ditto, to the 20th of April, 1795, when intelligence arrived that the late King of Prussia had concluded a separate Peace are 41 common months. Chron. p. 17 and 227.

#### Fifth Proof.

It is evident that from the 10th of August, 1792, when all the Loyal and Republican Factions concurring in declaring France a Republic, no doubt, with a view to *undo what had been done by public Treaties for the independency of the Word of God and the Protestant States*—to the 31st of December, 1798, when the Treaty of Campo Formio, which works for the same purpose, was to be executed, are 2331 common days, or *a time, times, and half a time*. See Francis Page's Secret History, book xxiii.

### Sixth Proof.

As it evident from the History of the Reformation that Protestant Powers could not without further effusion of blood then obtain the *eternal Religious Peace*, without admitting some articles in favour of the Roman Clergy, especially that of *ecclesiastical reservations*, which fostered the Roman Church in all the remaining parts of superstition, by a *fundamental law*, these 250 years—it seemed necessary at the breaking out of the Atheistical and Deistical Revolution, that Roman Catholic and Protestant Powers, should take up the cause of religion, in general, which, I believe, is also alluded to by the 14, till 16th verse of the 12th and 17th of the 17th chapters of Revelations, which expressly say, that the Church of Christ should be under the *protection of the two Wings of the Great Eagle* (German Empire).—It is therefore highly remarkable, that by a Convention of the late King of Bohemia, and the late King of Prussia on the 7th of February, 1792, acceded to by Protestant Powers and the present Emperor, after the death of Leopold, on the 7th of March, 1792, *all anterior Treaties* in behalf of the Church and State, are secured; and when Prussia and other Protestant Powers, in order to save their independency against Papists and Atheists, saw themselves obliged to make a separate Peace, God succoured the Naval Forces of Great Britain, under Lord St. Vincent, 4 days before the Peace of Tolentino—Lord Duncan on the 11th of October, 1797, to counteract the Treaty of Campo Formio, and Lord Nelson, on the first of August, 1798—in support of the *exclusive* independency of that cause. From the 7th of March, 1792, to the 1st of August, 1798, are 3 times 666 and 333 common days.

### Seventh Proof.

It is evident from the 19th of November, 1792, when the French Decreed the overthrow of all Government, by preaching a false liberty and equality to all Nations—to their overthrow in Syria, by Sir Sydney Smith, and in Asia, by Sir Baird—in the year 1799, there is the same correspondence of retaliating Providences.

### Eighth Proof.

It is evident that from the 30th of January, 1793, when the late Empress of Russia declared War against Atheistical France—to the 19th of June, 1799, the *final* Victory of General Suwarrow, in Italy, there are 3 times 666 and 333 days. Chron. p. 109.

### Ninth Proof.

It is evident that from the first of March, 1793, the Grand Lodge of Free and Accepted Masons, highly doubtful, and private, in their professions of faith, in the divinity and atonement of Christ, established

ic Treaties and in the British Constitution, presented their  
 st to his Majesty, as a Society of Men, connected by invin-  
 Ties, professing Secresy, &c.—to the close of the Session of  
 arliament, (July, last year) when the exemptory clause, in the Bill  
 against Seditious Meetings in favour of that Society, was unani-  
 mously rejected by the Honourable House of Commons—there are  
 3 times 666 and 333 days. Chronol. p. 114.

### Tenth Proof.

It is evident from the same Author, that from the 8th of April,  
 1793, when the Congress of the Representatives of the Combined  
 Powers took place at Antwerp, to the 30th of August, 1799—the  
 surrender of the Dutch Fleet to Lord Duncan, there are 3 times  
 666 and 333 days. Chron. p. 126.

### Eleventh Proof.

It is evident that from the 9th of May, 1793, when the National  
 Convention decreed, that all property and lands, whatever, in France,  
 belonging to the Nations at War with France, should be sequestered  
 —to the 30th of September, 1799, when the French forces in Rome  
 capitulated and surrendered Rome to the English fortresses, are 3  
 times 666 and 333 days. Chron. p. 130.

### Twelfth Proof.

It is evident that from the 17th of August, 1790, when the Pro-  
 testants at Augsburg vainly hoped to find in the Citizenship of  
 France that *reconciliation of religious differences* stipulated by the  
 Emperor, in the Ausburgian Peace, and guaranteed by the French  
 Kings in the Westphalian, and other Treaties—to the dispersion of  
 the French Fleet, and its leaving Bantry Bay on the 7th of January,  
 1797, which may be considered as the most signal and immediate aid  
 of God to the whole Protestant cause, are 3 times 666 and 333 days.

*She that tarries at home divides the Spoil:*

Pf. 68. ver. 12!!!

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\* By a Decree of the Grand Mother Lodge, at the Three Globes at  
 Berlin, published in the year 1783, in their Circulary, it appears, that  
 these foreign Masons, are but under the most solemn obligation to degrade  
 and level the Christian System to a mere Political System, by the follow-  
 ing Words.—“Curled is that Free Mason who has not boldness enough  
 to degrade the Christian Religion, to a mere Political System, &c.” See  
 the Pamphlet, A Great, though Invisible Confederacy against Christi-  
 anity and Monarchial States.

